



PACIFIC ISLANDS

THE CROSS ROADS OF THE PACIFIC

A SKETCH OF THE WORK OF
OUR CHURCH IN THE HAWAIIAN
ISLANDS

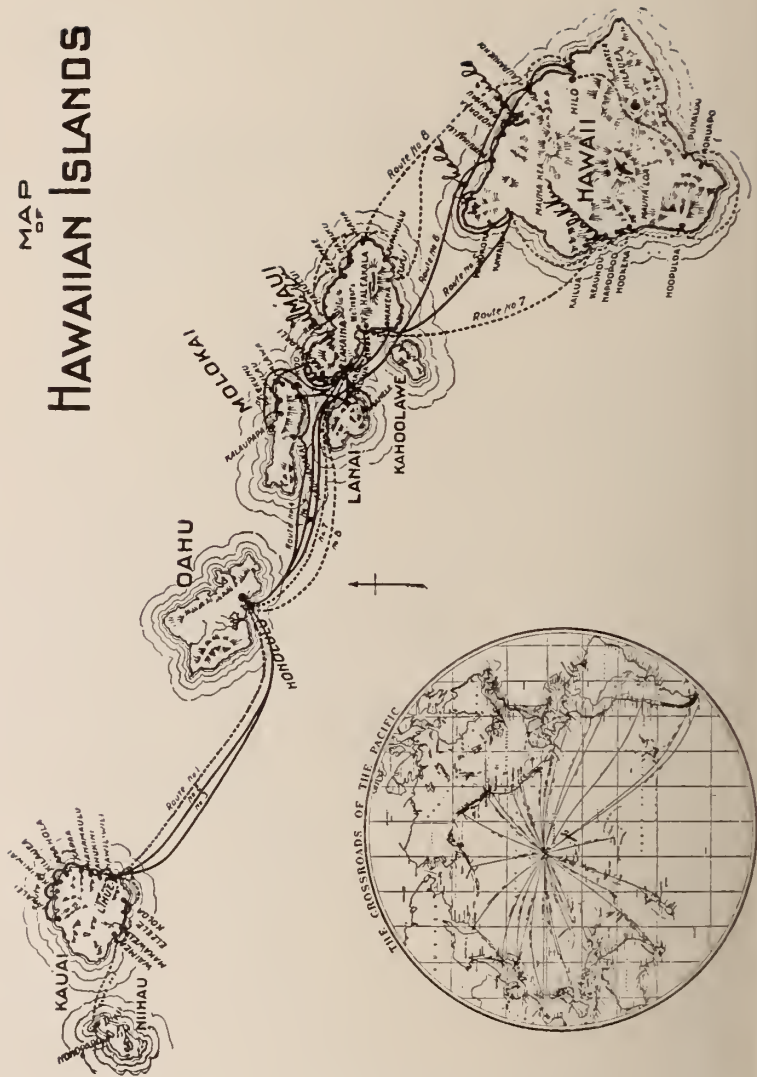


Rev. Geo. Stewart H.

THE BOARD OF MISSIONS

281 FOURTH AVENUE :: NEW YORK

MAP OF HAWAIIAN ISLANDS



THE CROSS ROADS OF THE PACIFIC

THE MISSIONARY DISTRICT OF HONOLULU

A BIT OF HISTORY The Hawaiian Islands, formerly known as the Sandwich Islands, lie in the North Pacific Ocean, a half-way house on the great highway of trade between the East and the West. They are mainly of volcanic origin and contain the largest active volcano in the world—Kilauea.

One of the group was discovered by Gaetano in 1542, but little was known of the islands until their rediscovery in 1778 by Captain Cook, who named them after his patron, the Earl of Sandwich. Cook was at first treated as a god by the natives, but he

died by their hands in February, 1779.

The favorable reception of two London ships in 1786 led to the opening of a continuous trade with England and America. During a series of outrages between some traders and natives in 1790 two American sailors—Isaac Davis and John Young—were seized and detained. Being



MONUMENT TO CAPTAIN COOK
Kealahou Bay, Hawaii

kindly treated and placed in high positions, they rendered great service in teaching the Hawaiians the arts of civilized life.

RELIGION: The religion of the Hawaiians permitted their chiefs and priests to pronounce anything they pleased to be *tabu* or forbidden. Sometimes for days people had to remain indoors without fire or light, refraining from work and speech—silence being enforced even on animals by tying their mouths up. Though almost unendurable, the system could not be broken through for fear of death. In 1792 Vancouver, a man of gentle and religious spirit, who had been one of Captain Cook's companions, revisited the islands. He showed such kindness that Kamehameha I in 1794 conceded the Island of Owhyhee to England and begged for Christian teachers. Vancouver carried this message back with him, but the Church turned a deaf ear to his request. The influence of his life, however, and that of Davis and Young, the two American seamen, had so changed the attitude of the Hawaiians that on the decease of the old king in 1819 his successor was persuaded by the two dowager queens and the High Priest to dare the vengeance of the gods and to break the *tabu*. This he did at a public feast, and, when the people saw that no harm happened to him, they shouted with joy, "The *tabu* is broken," and imitated his example. Then the idols were destroyed.

FIRST MISSIONARIES In the next year some American Congregational missionaries arrived; but so strong was the desire for missionaries of the Church of England that it was only on the assurance of John Young



A TYPICAL HAWAIIAN GIRL

that they would teach the same Gospel that the Congregationalists were allowed to land. For nearly seventy years (1792 - 1860) the islands remained neglected by the Church, notwithstanding the several appeals made during this period by the native Kings and the

English residents. Kamehameha II and his Queen advocated the cause in person, but died in London during their visit in 1824.

THE CHURCH OF ENGLAND

In 1861 the Church of England at last recognized its responsibilities and consecrated the Rev. Thomas N. Staley Bishop of the Sandwich Islands. The first English service was held on Sunday, October 12, 1862, in a chapel provided by the king; the first baptism was that of the queen, ten days later, and in the following month the king and queen were confirmed. Bishop Staley resigned in 1870 and was succeeded by the Right Rev. Alfred Willis, who laid the foundations upon which his successor, Bishop Restarick, has built.



THE RIGHT REVEREND HENRY BOND RESTARICK, D.D.
Bishop of the Missionary District of Honolulu

A NEW ERA

BISHOP RESTARICK After the annexation of the Hawaiian Islands by the United States, in 1902, the English Society for the Propagation of the Gospel withdrew and gave its schools, lands and churches, its Christian achievements and opportunities, to the American Church. Bishop Willis resigned the see of the Sandwich Islands, and the Rev. Henry Bond Restarick was consecrated Bishop of the Missionary District of Honolulu, comprising Oahu, Maui, Kauai and Hawaii, besides many smaller islands. With the new regime came a spirit of progress. The fifteen years of Bishop Restarick's episcopate have been years of steady and vigorous growth in all directions.

HIS DISTRICT His district is a veritable melting pot of the nations. So many races of varied tongues and creeds inhabit its 6,449 square miles that his problem is complex and difficult. According to the latest (1917) returns, there



BISHOP RESTARICK AND SOME OF HIS JAPANESE PARISHIONERS



ST. ANDREW'S CATHEDRAL, DAVIES MEMORIAL PARISH HOUSE (AT RIGHT) AND BISHOP'S RESIDENCE (AT LEFT)
EMMA SQUARE, HONOLULU

are 21,666 Chinese, 79,520 Japanese, 4,500 Koreans, 22,701 Portuguese, 2,031 Spaniards, 4,896 Porto Ricans, 14,409 of American, British and German birth, 26,108 pure Hawaiians and 11,912 part Hawaiians. To increase the confusion there are about 5,000 Mormons and 44,000 Buddhists.

THE WORK IN GENERAL

What is the Church doing in the midst of this medley? The heart of the work, the source whence all its varied activities have sprung, is found in St. Andrew's Cathedral on Emma Square, Honolulu. Around three sides of this square are clustered the Davies Memorial Hall and Parish House, St. Peter's Chinese Church, Holy Trinity Japanese Mission School, the Bishop's Residence, Iolani School, St. Andrew's Priory and the George B. Cluett Home for Working Girls.

ST. ANDREW'S CATHEDRAL The corner stone of St. Andrew's Cathedral was laid in 1867 by Kamehameha IV, but for many reasons it was not completed until Christmas Day, 1884. The people of the various islands go to Honolulu for business or pleasure, and in this way most of the Church people are there at some time or other during the year. To many living in isolated places, the Cathedral is the only point of contact with Church life. Here, as occasion arises, they make their communions, or they bring their children to be baptized, and to them it stands for more than words can measure.

In Honolulu there are also the Chinese church, schools and parish house of St. Elizabeth, a Seaman's Institute and chapel, St. Andrew's native congrega-



Honolulu is a port of call for all the steamers plying between the Orient and the Occident. Seamen of all nationalities find a welcome here

tion, St. Mary's Chinese chapel and the smaller congregations of St. Clement and St. Mark.

In addition to this strong centre of evangelistic, educational and social work in Honolulu, we have a number of stations on the other islands, such as the Church of the Holy Apostles at Hilo and Holy Innocents Church at Lahaina, besides many Hawaiian, Chinese, Japanese and Korean Missions. Bishop Restarick, in greater degree than any other of our domestic bishops, carries on the work of foreign missions under the American flag.

OUR SCHOOLS

We have eleven day schools in the islands, some of which are self-supporting. In Honolulu alone are seven of these, with 600 pupils, and three night schools, which have an attendance of 120 young men. Nearly all the children attending are those of working people of small means. Our most important educational work, however, is done at Iolani



IOLANI SCHOOL FOR BOYS

School for boys and St. Andrew's Priory for girls. Both these institutions were founded in 1867 by the Church of England, and both have had a helpful influence in the history of Hawaii.

IOLANI SCHOOL Founded as St. Alban's College, it became Iolani School under Bishop Willis. Bishop Restarick bought for it the old Armstrong House, the boyhood home of the founder of Hampton Institute, whose father was one of the early Congregational missionaries. Boys of all nationalities are admitted, but natives and Chinese have so far predominated. The first Korean to receive Holy Orders in the American Church attended Iolani School for seven years. Without Iolani School we should have been unable to train any men for work as catechists. A manual training department has been begun, but sufficient funds to make this phase of the work thorough have not yet been forthcoming.

ST. ANDREW'S PRIORY This school was begun under the care of two members of the Anglican community, known as the Devonport Sisters. After a lifetime of work in its behalf—carried on under conditions of extreme hardship when the support of the English Church was withdrawn and the American Church had not yet taken possession—Sisters Beatrice and Albertina still live near the school, although they no longer take an active part in its work. They educated a very large number of the best Hawaiian women. Miss Marsh, who became principal in 1904, has brought the school into most excellent condition, and today it owns a fine new building in which 100 people live. In every way the institution is well conducted and “a Priory girl,” it is said, is known all over the islands by her manners, her dress and her speech.

So many people live where there are no educational facilities that these schools are overcrowded. Their value can be imagined from the fact that they contribute one-third to the Bishop's confirmation classes.



ST. ANDREW'S PRIORY FOR GIRLS



ST. ELIZABETH'S CHURCH AND PARISH HOUSE, HONOLULU

Extensive work among Chinese, religious, social and educational, is carried on here

AMONG ORIENTALS

CHINESE WORK Work among the Chinese was commenced by Bishop Willis in 1887. St. Peter's Church, Honolulu, was built on land given by Queen Emma. From the beginning the mission has grown in numbers and influence. In ten years it has supplied a Chinese deacon for Bishop Nichols, and a Chinese priest for Bishop Willis, now of Tonga. Three of its young men are studying for the ministry, and three have become physicians. Perhaps the most remarkable products are the women. They carry Christ in their hearts and exhibit the progressive spirit of western civilization in their lives. At present this work is organized as follows: The Rev. Kong Yin Tet is in charge of St. Peter's, the Rev. F. W. Merrill in charge of St. Elizabeth's, Honolulu, the Rev. Shim Yin Chin ministers to the people in the island of Maui and we have a priest in charge at Kohala.

JAPANESE WORK Bishop Restarick realized from the first the importance of working among the Japanese. In 1906 P. T. Fukao, a Christian who had been in the Islands seven years, volunteered and was appointed as a catechist. Subsequently he was ordained and began work at Holy Trinity mission. Owing to his zeal, 118 persons have been baptized and 76 confirmed. Japanese work is also carried on at Hilo, a fine opening has been secured at Paauilo, and there are scattered communicants at many other places. Mr. Fukao conducts a night school which, in 1911, was attended by 83 young men.

KOREAN WORK The Korean work is at present carried on at St. Elizabeth's in Honolulu. There is a regular attendance of 50 men at services and a school of 30 children. In August, 1912, 18 Korean men and 2 women were baptized, and 16 of them were confirmed. A building is badly needed for this work. There is Korean work also at Lahaina, Hilo and Wailuku, but no resident worker. Over one hundred have been baptized in the past few years.



AN INTER-ISLAND STEAMER

THE PAST AND THE FUTURE

Some idea of the steady and healthy growth of the work in the Hawaiian Islands may be had from the following table:

Date	Clergy	Stations	Communicants	Contributions in the Field
1901	8	10	412	\$6,585
1902	9	13	572	9,605
1903	13	16	788	11,850
1904	14	17	890	18,713
1905	16	18	952	21,847
1906	17	19	1004	23,956
1907	20	20	1082	25,500
1908	20	21	1168	33,465
1909	20	23	1314	38,791
1910	20	25	1410	35,600
1911	20	26	1507	39,200
1912	20	27	1624	46,400

If this rate of progress is maintained, another decade may see Honolulu a self-supporting diocese. But in the meantime the help of the Church at home is necessary. The opening of the Panama Canal will increase the strategic importance of Hawaii, and incidentally will mean an added burden on Bishop Restarick. Fifteen thousand United States troops are stationed on Oahu, and the influx of alien populations will constantly increase. "All these changes will mean new problems," says the bishop, "but the Church will meet them with foundations firmly laid. We know that money spent by the Church in these islands has brought splendid results in Christian lives of wide influence. We need its support in the future, as in the past."

HAWAIIAN CHRONOLOGY

- 1779—Burial service according to the English Prayer Book read over Captain Cook, Kealakekua Bay, Hawaii.
- 1790—The Churchmen, John Young and Isaac Davis, spared from the massacre of the *Fair American*.
- 1792-94—Visit of the Churchman, Vancouver.
- 1804—The first Christian service held on land in the Hawaiian Islands by an English sea captain reading the burial service at Honolulu.
- 1819—The *tabu* abolished and idols destroyed, owing to the action of Kaahumanu.
- 1820—Seven Congregational missionaries, two ministers, five laymen and their wives landed at Kailua, Hawaii.
- 1823—King Kamehameha II went to England, one object of his visit being to obtain Church teachers.
- 1862—Bishop Staley arrived in October.
- 1867—Kamehameha V laid the cornerstone of St. Andrew's Cathedral.
- 1887—The choir of the cathedral opened for worship.
- 1893—Monarchy overthrown. Liliuokalani confirmed by Bishop Willis.
- 1898—August 12th Hawaiian Islands formally annexed to United States.
- 1902—Bishop Willis resigned and Bishop Restarick elected at a special session of the House of Bishops.

This pamphlet may be obtained from The Literature Department, Board of Missions, 281 Fourth Avenue, New York. Ask for No. 100.

All offerings for Missions should be sent to Mr. George Gordon King, Treasurer, Church Mission House, 281 Fourth Avenue, New York.